

Religious Intelligencer

"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

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MISSIONARY.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Reduction of the Mission—Excerpt from a Circular Letter to the missionaries.

Those at all acquainted with the effect which the present commercial embarrassments has had on the minds of men, must have had fears that the Prudential Committee would have to do more than merely detain missionaries from their fields of labor. Such is the fact. In the Christian life we cannot stand still. We go either forward or backward. It is so in the great religious enterprises of the churches, in their social capacity. In missions to the heathen we are now actually on the retreat! Let it be remembered, however, that it is properly the churches which are responsible for this; nay, the individual members of the churches. The American Board is merely an agent, acting in their behalf, and cannot go beyond the means which are placed at its disposal.

The circular letter, from which the following is extracted, was prepared by the Secretaries of the Board on the 23d of June, by order of the Prudential Committee, and goes at once to the Missions among the Indian tribes by mail; to the missions in Western and South Eastern Asia, by vessels about to sail from Boston; to the missions in India, by way of London; and to the Sandwich Islands, by the first opportunity.

After giving a brief history of the financial operations of the Board for the past year, and describing the present state of the treasury, which need not be here repeated, the letter says:

"Last fall, the Committee made an estimate, founded generally upon the returns of the missions, of the remittances necessary to sustain the existing operations of the several missions. The sum total, not including the cost of exchange, was 182,000 dollars. You have been informed of the proportion of this sum which fell to your mission, and that you would be expected not to exceed it. But it is now evident that the receipts of the Board will not be such as to enable the Committee to remit this amount. Should the average monthly receipts be 19,000 dollars, and not a missionary be sent forth during the year, and should 182,000 be remitted as was proposed, to the missions, the Board would be no better off in the fall of 1838, in a pecuniary point of view, than it is now."

The letter states, that the debt, at the next annual meeting of the Board which is in September, will not probably be less than 45,000 dollars; and assigns reasons for strongly apprehending that the average monthly

receipts will fall far below 19,000 dollars. Then follow paragraphs, to which we invite the particular and prayerful attention of all who love the cause of missions.

"The Results. 1. On the 9th of May, the Committee were constrained to decide that the five missionaries, who were ready and expecting to go forth the present month, could not be sent in the existing state of the treasury; and how soon they can be, is now utterly uncertain.

"2. A circular letter is about being sent to the other thirty clerical missionaries, who have received appointments and most of whom will be ready and desirous to go next autumn, telling them that, according to present indications, they should make their arrangements to remain in the country at least another year.

"3. On the 20th of the present month, the Committee on further consideration of the financial state and prospects of the Board, resolved, That it is their unavoidable though painful duty to reduce their remittances to the missions under their care FORTY THOUSAND DOLLARS below the recent estimate for the coming year, so that the annual expenditure of the Board, including the existing debt, shall not exceed \$230,000.

"4. At the same meeting the committee also resolved, That should the average monthly receipts fall short of \$19,000, a further reduction will be necessary.

"This reduction was proportioned by the committee among the several missions, and the Secretaries were instructed to inform you, that your expenses must by all means be brought within the assigned limits. This necessity cannot be more painful to you, than it is to us. If the excision deprives you of your right arm, it deprives us of ours; and we are so situated as to be constrained to sympathize with all. Distressing as the necessity is, the reduction can no longer be avoided. God in his holy providence has rendered it our duty and your duty, and it must be made. The reduction from the late appropriation to your mission for the year ending July 31, 1838, is —, and the sum now stands at —. Unless a knowledge of this retrocession in our work shall rouse the churches to a serious consideration of the subject, so that by vigorous and healthful acts of self-denial, they shall bring a sudden and great accession to our receipts, a greater sum cannot be afforded you. You are not expected to add to it by drafts on the Treasurer of the Board. From the time you receive this letter, and until otherwise instructed by the committee, your annual expenses could not exceed the sum above named; and this is designed to cover both your expenses on the ground and the purchases made for you at home. It is a sum total, and the mission will make the best possible use of it. Probably it will be the rate of our remittance to you, until the missionaries now under appointment are on their way to their fields. Should your expenses be suffered to exceed the specified sum, the effect of every thousand dollars must be to detain one of the missionaries who are now waiting to be sent.

"You suffer, dear brethren, not alone. The Greek

and Nestorian missions each makes sacrifices to the amount of \$1,000; the Smyrna and Singapore missions, each 1,500; the Syrian, 1,750; the Constantinople, 2,000; the Mahrattas, 3,500; the South India, 4,800; the Ceylon, 5,000; the Sandwich Islands, 5,600; the missions to the Indian tribes, 10,000. It is not necessary to enumerate all the missions which suffer; these will suffice. We know, and the churches will know, that these reductions are effected *only by disbanding schools, reducing printing establishments, stopping printing presses, arresting the progress of seminaries, etc. etc.* But then there is no alternative. The Board can remit only what it receives. The community does not, and so far as we can see, will not, at present, furnish adequate means. Your expenses must therefore be reduced, at any sacrifice, to the prescribed limits; or greater evils—affecting the credit and stability of the Board, the sending forth of missionaries, and your own personal support—must ensue. We humbly hope that in answer to prayer the days of this severe visitation will be shortened, and that great good will be the ultimate result; but it will be good brought out of much evil.

"We fear that a still further reduction will be necessary, before we have seen an end to the present distress; but our waiting eyes are unto God, and yours will be in the same direction."

A letter of this nature could no longer be safely delayed, and the painful reductions required of the missionaries cannot now be wholly prevented. But they may be prevented in part. This lamentably retrograde movement may be arrested. The beloved missionaries may be relieved from the heart-breaking task of undoing what they have done with so much labor and prayer. The necessity of those further reductions, which may be almost destructive to some of the missions, may be saved. The Board, unaided, has no power to do this; nor have the executive committee and officers. The responsibility rests upon the churches. They with the Divine blessing, can do it. Only let them realize the importance of the occasion, the necessity of immediate action, and that the result is to be attained by every one doing something, though it be but little. Then the grief of the missionaries will cease and they will soon resume their onward career.

But, it should be fully understood, *that, if prompt and special efforts be not made by the patrons of the missions now under the care of the Board, those missions must suffer distressing reductions*; the more distressing, because, through the blessing of God, they are now, with few exceptions, in the full tide of successful operation.

Missionary Rooms, June 28.

In view of the above we cannot forbear to ask our readers whether there is any real necessity that the work of Foreign Missions shall stop, and the wheels of their operations roll backward? Are the American churches prepared to assume the responsibility of saying that such shall be the result? We are willing to hazard the assertion that there is no such necessity. We know that in many cases where men have been in the habit of contributing liberally to this object, the present Commercial Distress will prevent them from continuing their accustomed contributions. But the number of such, compared with the whole number who support this cause, is very inconsiderable. They are principally confined to our mercantile and manufacturing districts. The great body of our agricultural population—the real bone and sinew of all our important enterprises—the foundation and supporting columns of all our benevolent institutions—this principal resource of the Board for carrying on their operations is not essentially affected by the existing calamity. A merciful Providence is crowning the year

with his loving kindness. The husbandman reaps the fruit of his labors; and finds a ready and profitable market for all that he can spare. The great portion of those who have been accustomed to give their one, and five, and ten dollars yearly for this object, will have the ability to continue these appropriations; yes, and to double them without making the sacrifice of any real comfort, or abridging the means of their other benevolent operations. We do not believe that we misjudge, when we say that this is true of the great proportion of the members of the country churches. And if it be so, then they assume a fearful responsibility indeed when they decide that the work of Foreign Missions shall stop—that those now waiting to go to the heathen shall be detained; and those now laboring in the field shall be disbanded and recalled; and the thousands of children now collected from the abodes of heathenism into the Mission schools, shall be sent back from these fountains of light and holiness to the darkness and pollution from which they had been hopefully recovered. Where is the love, and the zeal, and the devotion of the church to the cause of Christ if she will permit such fearful anticipations to be realized? Let the disciples of Christ feel their individual responsibility in this matter, and gird themselves for renewed and vigorous effort in the present emergency.

SIAM.

JOINT LETTER FROM THE MISSIONARIES.

Openings for Enlarging the Mission.

That the reader may see how wide a field for missionary labor, in the opinion of the brethren of this mission, is opening around them, and how accessible it is and ready for cultivation, the following request for a reinforcement is inserted here. The statement made in the preceding article respecting the existing deficiency in the funds of the Board will show how impracticable it is at present to comply with the request.

1. A printer is immediately needed, accompanied with a first rate printing press and furniture, a large quantity of paper, and a font of English type.

2. Four or five missionaries, together with a physician, are urgently needed for Bangkok. One missionary at least to co-operate with Mr. Johnson among the Fuh-keen, and two among the Tachew Chinese. One at least for the Siamese, qualified to assist in translations. One for the Mussulmans in Bangkok, of which there are not far from 20,000, principally Malays and their descendants speaking that language.

3. Two missionaries and a physician are needed for Chantaboon and neighboring villages.

4. Two missionaries and a physician are needed for Ligore, a large province subject to Siam, on the west side of the gulf of Siam. The king of Ligore is a near relative of the present king of Siam, and is now here on a visit. His son, a patient of Doct. Bradley's, strongly urged one of us to return with him. The Malayan and Siamese languages are principally spoken.

5. Two missionaries and a physician are needed for Cambogia, a large province of which is now under Siamese jurisdiction. We have a Cambodian dictionary with Siamese definitions nearly completed, of 20,000 words, written by a native Cambodian.

6. Two missionaries are wanted for Cochin-China, who might prepare at Chantaboon, where are many Cochin-Chinese.

7. One missionary is needed for Peguans in Siam.

8. Two missionaries for Siamese and Chinese in Yuthia, the ancient capital, which is said to be nearly as populous as Bangkok. The Roman Catholics a few years

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since were prohibited entering that place; but they at length succeeded. Why may not Protestants? Two are also needed for Laos, a large country on the north and northeast, now subject to Siam. The language may be readily acquired here. The written character is different from the Siamese, yet there is such a similarity in the spoken language, that a Siamese may be tolerably well understood. They are a poor but interesting people, scattered over a large tract, much of which is mountainous. They have, however, a number of villages around the sources of the Meinam. Their capital is said to contain 20,000 souls. It is said also that lying and theft are crimes that are scarcely known among them.

9. A married teacher, and three or four unmarried females to take charge of schools in Bangkok and Chantaboon.

The foregoing number of missionaries, physicians, and teachers may appear large; but we cannot conscientiously ask for less. A larger number are located in many a single county in our native land, where all the people are supplied with the word of life. Cannot five physicians be spared from the hundreds who annually enter that profession? Cannot eighteen missionaries from the hundreds that yearly enter the ministry, with commissions from heaven to preach the gospel to every creature, be spared for the perishing millions in this country? Are there not three or four teachers to be found who would rejoice to spend their lives in teaching a nation of interesting children the news of salvation?—*Herald*.

WEST AFRICA.

LETTER FROM MR. WILSON, DATED AT CAPE PALMAS, NOV. 3, 1836.

Need of an Itinerant Missionary—Schools and Teachers.

A missionary is much needed here to itinerate among the settlements around us. He may, not going more than thirty miles from Cape Palmas, embrace within the sphere of his labors more than fifty thousand souls; and no people in the world, so far as human foresight may determine, are more ready to receive the gospel. They have no religion that deserves the name; they are simple-hearted and will receive any thing that falls from the lips of a white man with implicit confidence. I have always found them attentive, and on one occasion, at least, I believe that the word has had some effect. But I am not able to follow up these labors. The study of the language and our schools leave me no time except the Sabbath, for preaching. A missionary who should be sent out for this purpose ought to have a good constitution, and be able, after he has got over the fever, to bear the fatigue of walking. This might be the residence of his family, and a place of refreshment when needed by him. The influence which he would, by such a course, gain over the minds of these simple-hearted people would be unbounded, and it would be the entering wedge to more extended operations further back. I am disposed to think that it is not more than two hundred miles from this place to the foot of Kong mountains; and if I may rely upon such information as I can glean from those who have been furthest back, it is inhabited by a people who are able to read and write; and if so, they are Mandingo men, and their religion is Mohammedan. If this opinion be correct, then it is to be inferred that there is in Western Africa, north of the equator, only a strip of country, extending from Sierra Leone to Cape Coast Castle, along the sea coast, and about two hundred miles wide, that has not been brought under the religion of the false prophet. How inexpressibly important then to the honor of Christianity is it, that this small remnant of a country should at once be possessed in the name of its rightful sovereign. How vigorous ought the church to be to arrest the progress of the religion of Mohammed. I apprehend no very great difficulty in exploring the interior from this point, except the savage and cruel habits of

the people; and this probably would be greatly modified by the profound veneration which they feel for white men. There are no great potentates or very large communities united under the same government. There is not, in all probability, a single dynasty within two hundred miles of Cape Palmas that embraces as many as five thousand souls. The general number, so far as my knowledge extends, is from five hundred to three thousand. But whether this circumstance would be favorable on the whole or otherwise to an exploring tour, I am not prepared to say. No such exactions of large presents would be demanded as at the courts of more important princes. On the other hand, however, the traveler is liable to be perplexed and frustrated by the caprice of every petty king through whose dominions his path might lie.

The schools mentioned in a former letter have all gone into operation, and we have now about one hundred children under our instruction. One of the schools, however, will be suspended for a short time. The progress of the children, and especially those in our yard, whose attendance is more steady, is most satisfactory. Some of them who have not had more than three months instruction can read with tolerable ease, and all are far more contented than we could have expected them to be. All this, however, I attribute, under the blessing of God, to Mrs. W.'s talent for teaching, and the happy faculty she possesses of rendering all happy and cheerful about her.

We should have a large adult school, if we were able to teach it; and although I have declined it for the present, I have been constrained by the importunity of two men to receive them into my study to learn. One of them is the brother of king Freeman, and a very influential man with his people, and decidedly the most talented native I have ever known. The other is the man who recently visited Baltimore. Both of them promise to be useful. Upon the former (William Davis is his name) I have high hopes of usefulness. His progress in learning so far is unequalled by any thing I have ever known either in America or Africa.—*Id*.

STOCKBRIDGE INDIANS.

Extracts from a letter of Mr. Hall, dated April 10, 1837.

The present Stockbridge reservation, it will be recollected, is about 40 miles west of south from Green Bay, on lake Winnebago. The whole number of Indians in this band is about 250, of whom between fifty and sixty were members of the church previously to the time to which the letter relates. The meetings referred to in the first paragraph were held about the 20th Feb. last. Mr. Hall is the schoolmaster at the station.

Special Religious Meetings—Hopeful Conversions.

To one who looked alone at present appearances the state of the church at that time was such as to sink the heart in sorrow and despondency. I believe Christians returned to their homes from that meeting feeling that unless the Spirit of God was poured out upon us, desolate indeed were the future prospects of the church, and deplorable the condition of the impenitent. The following Sabbath was a day of much solemnity and interest, and in the evening voluntary confessions were made by those who were considered by the church as standing free from censure. On Monday the meeting of the church was continued, and most of the time was spent in prayer, while opportunity was given for voluntary confessions, and members of the church under censure were faithfully labored with in private. On the next day, the Rev. Mr. Ordway from Green Bay was present to assist Mr. Marsh, and the regular services of a series of meetings were commenced, and most of the Indians attended. Some members of the church were absent in consequence of previous engagements, others from disaffected feelings. The efforts during the first days of the meetings were directed to awaken the church to a sense of duty and re-

sponsibility, restore harmony and remove offences.— Meetings were held in the morning, afternoon, and evening, each preceded by a season spent in prayer by the church. Before the close of the fifth day of the meetings, almost every case of difficulty in the church was removed, satisfactory confessions made by excommunicated and suspended members, and about 40 persons, most of whom were young, were inquiring, "What shall we do to be saved?" or indulging hopes that they were born again.

The meetings continued nine days, and the interest and faithfulness in attending was as manifest during the last as any preceding days. All the members of the church, one excepted, who had been absent during the first days of the meeting, attended regularly during the closing days; and, as far as we know, every cause of offence, and disaffected feeling was removed. All the excommunicated and suspended members made confessions, which evinced, as far as man can judge, sincere repentance. Many confessions were made of unchristian walk and departure from duty, which were previously unknown to the church. We have reason to feel that the blessing to ourselves and to the church is great indeed, and with faithfulness in instruction, attended by the continued influences of the Holy Spirit, will produce a salutary and abiding influence on this people and their neighbors.

Among the numbers who at the close of the meeting indulged hopes, were twenty parents, most of whom are young, and about twelve other young persons. As far as we can judge at the present time, most of these have conducted with propriety and appear to be faithful in their duties. About thirty have requested that the church will consider them under their care, expressing a wish to join the church, when it is thought proper. We cannot but expect, considering the former waywardness, unsteady habits, and undisciplined minds of these persons, that without great watchfulness on their part, as well as on the part of the church and their teachers, the danger of their being led astray is great; and we do hope that many of them are truly converted, and that they will adorn their profession and be useful to the cause of the Redeemer. We do still feel constrained to exclaim, the Lord hath done great things for us, and we will say, Not unto us, O Lord, not unto us, but to thy name give glory.

Our meetings have been well attended and very interesting since the protracted meeting closed. The aged Christians feel that their cup of blessings is full. When they saw those over whose wickedness they had long mourned, coming forward to the anxious seats and expressing hopes of pardon through Jesus, they were like those who dreamed; but, as they have since seen them come to the meetings of the church, and heard them confess their former wickedness with tears of penitence, as we hope, and express their determination henceforth to serve the Lord, their hearts seem melted within them, and their tears of joy were not to be restrained.

Cases of deep conviction and, I hope, subsequent conversion have been found since the meeting closed, with those who did not attend. A woman who lived in a remote part of the settlement, and who had not for many months attended meeting, on being visited, besought with tears that Christians would pray for her, as she felt that she was a guilty, lost sinner. I have seen her several times since, and hope she has exercised that repentance which will not be repented of. There have since been several cases of hopeful conversion, and there are still indications of seriousness and anxiety with the impenitent.—*Herald for July.*

THE REAL CAUSE.

Our opinion with regard to the real cause of the late divisions in the Presbyterian Church are confirmed by the sentiments of our exchange papers from many quarters. The following is from the Cincinnati Journal.

We had occasion, but lately, in speaking of the sins of the nation, to allude to slavery as one of these sins, and to the evils which the system engendered. And never did these evils appear to us so alarming as now. We have no doubt when the course of the General Assembly was manifested, and when the four Synods were cut off, of the cause which was urged on that body to such extremes of violence. Our belief is confirmed by our correspondent. The question is not between new and old school—is not in relation to doctrinal errors; but it is *slavery and anti-slavery*. It is not the standards which were to be protected, but the system of slavery. To this system the constitution of our church has fallen a sacrifice; ominous, indeed, has been its fall. To sustain this system mobs had been got up, and laws lost their power to protect, and magistrates sat silent amidst civil convulsions. And now when public opinion had bid down these riots, the South come forth almost as one man into the councils of the Presbyterian Church, and backed by men in the free states, break down every barrier of the constitution—trampled under foot the most sacred rights. The natural desire of men for power receives new impulse and force from this cause, and *per fas et nefas* it is determined to secure it. Synods cut off, Presbyteries threatened, and then since we have been writing, the news is brought that no new Presbyteries hereafter formed, however constitutionally, shall have its representation in the next Assembly—the stated clerk is instructed to withhold the commission of all such, and he pledges himself to obey. If the system of slavery at the South can only be maintained by such means, let it come to an end, whatever may be the consequences.

We tell our brethren there, political and ecclesiastical, that the men of the North will not become slaves, that the whites of the South may remain masters. A warning voice shall go forth through all the length and breadth of this land, when the rough hand of violence is laid upon our dearest rights, and the spirit of Christian liberty will wake up to vindicate the rights that are assailed, and to put down the tyranny of power, be it ecclesiastical, or be it political. Abolitionists, and anti-abolitionists, Congregationalists and Presbyterians, whatever be our name, and however we may differ about forms and modes, will present one solid phalanx—one unbroken front against the coming deluge. If war we must in defence of our rights as Presbyterians—as Christians—as men—it shall be no child's play; not yet will we hurl poisoned darts. Our weapons shall be truth, and Christian principle and the spirit of liberty, and to those God will give victory.

But it may be asked, what is the course to be pursued in this exigency? Let every minister, and every church and every member, hold firm, and remain, looking to God, and to united counsels for instruction. The Synods which have been cut off, yet belong to the Presbyterian church. The act is unconstitutional and nullity. We have been at pains to obtain all the information within reach, of the intentions for the future. We find but one sentiment among our friends, and that is, that there should be no hasty action either among these Synods or by those who sympathize with them. Let us await the leadings of Divine Providence. The exigency has thrown a weight of responsibility upon those who disapprove of the proceedings of the General Assembly. A great evil has been perpetrated, and must be remedied—there are great principles at stake, which must be sustained—we owe duties to the church and to our country, which must be discharged. The law, civil and ecclesiastical, is on our side, and the Presbyteries in the four Synods will have their commissioners in the next Assembly, and then if it be necessary that there should be a general consultation in the course of the summer or autumn. In the mean time let us remain united—let us be prepared to defend our rights with firmness—let us pray for the outpouring of the Spirit, with all his heal-

ing and sanctifying influence, and let us labor, that amidst these excitements and agitations the cause of religion may be advanced, souls saved, and the glory of the Lord displayed. We have this rich consolation, that there is a God in heaven who can bring good out of evil, and who will make the wrath of men to praise him.

CAUSE AND EFFECT.

Nature's laws are sovereign, and judging from the past, will remain so, God or no God. Effect must and will follow cause, *now* and ever, as heretofore. A man cannot have health while he indulges in luxury and dissipation, any more than he can "take fire into his bosom and not be burned." If he be idle and profligate, poverty and wretchedness will ensue; if industrious, honest and frugal, abundance and peace will be his reward. And, as it is with individuals, so it is with families, neighborhoods and larger communities. If the right be pursued, all will be well,—if the wrong, it will be ill with them.

But should it be asked, which is the best, and the safest criterion, by which right and wrong actions are to be tried, I answer, *the Bible*—moralists, patriots, and philanthropists say, the *BIBLE*:—and infidels, deists and atheists admit, almost by universal consent, that there is no better or safer guide to right actions, and a happy and prosperous life. They have never, themselves being judges, produced a better. And it might be argued, and conclusively proved from the history of past generations, that the code of morals, as recorded in that Book, is the only code that can lead to happiness in *this* life. And, were it fully lived up to, there would be heaven below:—hence *some* of the reasons why all men should obey it.

YOU CAN'T HAVE BOTH.

In that code is contained the law of the *SABBATH*.—One-seventh part of our time is required for rest and religious purposes. And, as in the natural, so is it in the moral world.

You can't have Sabbath mails, and civil and religious liberty, and more than you can have "a red hot snow-ball."

You can't run boats, and stages, and cars, and omnibuses, on the Sabbath, and have a virtuous and moral community.

You can't have a wise, efficient administration, and a happy people, no matter how good your constitution is, and at the same time Sabbath-breaking rulers.

You can't have even an *intelligent*, industrious and happy nation, and a national sanction to break any *one* of the injunctions of this code—especially, the most important and indispensable one, the fourth.

You can't have the Christian religion, nor *civil liberty*, and seven days in a week for labor and amusement.

You can't have the religious and benevolent objects of the day, and this system of Sabbath desecration. Or, *both*, of any of these things cannot long exist together. If you would retain the religion of the Bible, Sabbath breaking must cease; for no religion ever has been, or can be propagated and sustained, without its festivals, its seasons of devotion. These are self evident truths, if the positions first laid down be correct. For effect must and will follow cause. If the Sabbath be profaned, people will not long assemble to hear religious and moral instruction; and then they, necessarily, become ignorant and vicious. So, the result in this country must soon be *no Sabbath*, in its legitimate hold on the public conscience, and *no Christian religion*; or, *no secular labor* on that day. *Both* cannot go long together. We are rapidly approaching the crisis. And which shall we have? Choose quickly, that you may have your choice—delay, and you may be *compelled* to take what will destroy us.—*Evangelist.*

ILLUSTRATIONS FOR CHILDREN.

I once saw a preacher trying to teach the children that *the soul would live after they were dead*. They listened, but evidently did not understand it. He was too abstract. Snatching his watch from his pocket he says, "James, what is this I hold in my hand?"

"A watch sir;"—"a little clock," says another.

"Do you all see it?"

"Yes, sir,"

"How do you know it is a watch?"

"It ticks sir."

"Very well, can any of you hear it tick? All listen now." After a pause—"Yes, sir, we hear it." He then took off the case, and held the case in one hand, and the watch in the other.

"Now children, which is the watch?—you see there are two which look *like* watches?"

"The littlest one,—in your right hand sir."

"Very well; but how do you know that this is the watch?"

"Because it ticks."

Very well, again; now I will lay the case aside; put it away there down in my hat. Now let us see if you can hear the watch tick?"

"Yes, sir, we hear it," exclaimed several voices.

"Well, the watch can tick, and go, and keep time, you see, when the case is taken off, and put away in my hat. The watch goes just as well. So it is with you, children. Your body is nothing but the case; the soul is inside. The case,—the body may be taken off and buried up in the ground, and the soul will live and think, just as well as this watch will go, as you see, when the case is off."

This made it plain, and even the youngest went home and told his mother that his "little thought would tick after he was dead."—*S. S. Teacher.*

GENERAL ASSOCIATION OF CONNECTICUT.—This body met at New-Milford, on the 20th ult. Rev. Dr. Porter of Farmington was chosen Moderator, Rev. Anson Rood of Danbury Scribe, and Rev. Professor Fitch of Yale College Assistant Scribe. Rev. Dr. Tyler of the Theological Institute at East Windsor, preached the Associational Sermon, from John xv. 24.

On the subject of slavery, the Association voted to adopt the resolutions passed by the General Associations of 1834, and 1836.

Rev. Messrs. Hewitt, Bacon, and Cleaveland were appointed to superintend the publication of an accurate reprint of the Saybrook Platform. A committee consisting, if we mistake not, of one from each District Association, was appointed to collect the rules and usages of the Associations and Consociations in the State, and report to the next General Associations, which is to meet in Norwalk, on the third Tuesday of June 1838.

Some animated debate took place on Thursday, in respect to the dissolution of the 'Plan of Union', by the General Assembly of the Presbyterian Church—but the whole subject was finally referred to the next General Association.

On Tuesday at 5 o'clock, the Connecticut Branch of the Am. Education Society held its Annual Meeting.

On Wednesday afternoon a Sermon was delivered by Professor Fitch, from Hebrews ix. 13, 14;—after which the sacrament of the Lord's supper was administered. The Annual Meeting of the Missionary Society of Connecticut, Auxiliary to the A. H. M. S., was then held. In the absence of the Secretary, the Report of the Directors was read by Rev. Mr. Riddel, and addresses were made by Rev. Messrs. Bacon of New Haven, Lewis of Providence, R. I., Dickinson of Lane Theological Seminary, O., and Peters of New York. The officers of this Society, and of the old Missionary Society of Connecticut, for the last year, were re-elected for the year ensuing.—*Con. Obs.*

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JULY 8, 1837.

PROFANATION OF THE SABBATH.

"When the wicked bear rule the people mourn."

The fears of the good people in this city are realized. The work of profanation is begun. Last Sabbath the rattling of stages and carriages through our streets announced the truth we so much dreaded to hear, that the transportation of the mail between this city and New York by steamboats was decided on; and an aggravating circumstance in the matter is, that our own Steamboat Company have determined to do it. We would not wantonly and needlessly speak evil of rulers: but when a measure of high-handed and heaven-provoking impiety like this is taken, we feel obliged, as Christian Patriots, to bear our testimony against it. We care not who he is, or of what political party, he deserves the pity, and the prayers, and the rebuke of the christian community. Such we know are the feelings of this community, to a great extent, towards the Head of the Post Office Department. They feel that, so far as this Department is concerned, the wicked bear rule: and the only consolation about this measure of iniquity is, that the people mourn. We, as a community, have not been so familiarized with such gross impiety, as to lose our moral sensibilities; and many hearts are filled with fear and mourning, and are lifted up to God for deliverance from this evil, and for the reformation of our rulers, and for the salvation of our beloved land. The community feel that there was not a shadow of necessity for this outrage; and their fearful forebodings are that this is the sure precursor of still greater profanations.

We are satisfied that we have charged the evil upon the man to whom it belongs. We have been assured that the Steamboat Company have ever been opposed to it, and have even offered to carry the mail for nothing six days in the week, if they might rest on the Sabbath. But in contempt of their feelings and those of this community, Amos Kendall has determined that the Steamboats shall run on the Sabbath. To accomplish his object, if this Company refuse, he would, with the public money, take the mail from them, and run another line of boats through the week, and thus produce a competition which the company could not sustain. In utter contempt of our citizens he has said that he would not be opposed in his purposes by "little New Haven." In utter contempt of God, his work of Sabbath profanation is begun. While we would charge upon the government the guilt of bringing this evil to pass, we feel that the Steamboat Company are not wholly without excuse. They did well to remonstrate and endeavor to prevent it; but when they saw that it was determined upon, they should have washed their hands of the sin. They might have sustained pecuniary loss; they probably would. But how abundant are the pledges of the Divine veracity that they who make sacrifices for the sake of conscience and religion, shall receive manifold more even in this present time, and in the world to come life everlasting: and they cannot have been so unmindful of Providential dispensations, as to have failed to learn that these pledges are faithfully fulfilled. They may

judge that by the course they have taken they have perpetuated their prosperity; but they forget how easy it is for God, whose institution they have profaned, and who is jealous for his honor, by one breath of his displeasure, to convince them that they have judged foolishly. Better for them to have given their boats to Amos Kendall, even though it were their all, and thus made themselves poor men, than to get riches by going in the face of God's prohibition.

Possibly their consciences may have been quieted in this matter by their supposing that if the evil was determined upon and would be done, they might as well secure the profit of it as to let it go to others. But they forget that a principle of ethics so loose will equally justify the practice of *any other sin*. Somebody will make and sell intoxicating drinks, and we may as well have the profit of the trade as others. Somebody will make and vend bowie knives and dirks and daggers, and we may as well have the profit of the trade as to give it to others. Somebody will keep houses of prostitution, and we may as well secure the profits of the sin as to leave them to others. Amos Kendall will run boats on the Sabbath, and somebody will have the profits, and we may as well secure them as to give them to others. We cannot believe that the Company have adopted a principle so untenable as this: especially, if, as we are told, a majority of the stock in this concern is owned by the professed disciples of Christ. We hope, for the honor of religion this last statement may be shown to be untrue. We may expect that selfish men may adopt such a principle. But what does a profession of religion signify, and what is religion good for, if professors have no higher standard?

THE FOURTH OF JULY.

It was a beautifully bright, sunny morning, and was rendered still more bright and lovely by the moral beauties which were displayed in its celebration. We have seldom witnessed a more lovely sight than was exhibited in the happy faces of the many hundreds of Sabbath school children of this city and the adjacent villages, assembling in the North Church on this interesting anniversary. Several select military companies were promenading the Green at the same time, exhibiting all the enchantments of music, and dress, and ornaments, so captivating to children; yet it was pleasant to witness them coming in multitudes from every direction, scarcely diverted by these glaring attractions, and pressing into the house of God. That spacious edifice was filled in every part, and principally by the teachers and pupils of Sabbath schools. The exercises of the occasion were peculiarly appropriate and interesting throughout. They were introduced by singing the following hymn, and by prayer by the Rev. Mr. Sawyer;

Saviour, like a shepherd lead us,
Much we need Thy tend'rest care;
In Thy pleasant pastures feed us,
For our use Thy fold prepare.

Blessed Jesus,
Thou hast bought us, thine we are.

We are thine, do thou befriend us,
Be the guardian of our way;
Keep Thy flock, from sin defend us.

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NEW HAVEN JOURNAL.

JULY 8, 1837.

LAWS OF CONNECTICUT, PASSED MAY SESSION, 1837.

REVISED BY THE ORIGINAL IN THE SECRETARY'S OFFICE.

AN ACT TO ABOLISH IMPRISONMENT FOR DEBT.

SEC. 1. Be it enacted by the Senate and House of Representatives in General Assembly convened, that no person or persons shall be arrested, held to bail, or imprisoned, on any civil process in any suit, action, or proceeding, whether the same be mesne or final process, and by writ, execution, or otherwise, issued or instituted, or to be issued or instituted, for the recovery of any money due or to be due upon any judgment or decree, either at law or in chancery, founded upon any contract, or due or to be due, upon any contract expressed or implied, or for the recovery of any damages for the breach or non-performance of any contract; any law custom, or usage, to the contrary notwithstanding.

SEC. 2. The preceding section shall not extend to any person who shall not have been a resident of this State for at least three months next preceding the commencement of a suit against him; nor to proceedings as for contempts to enforce civil remedies; nor to action for fines or penalties, or on promises to marry, or for monies collected by any public officer, or for any misconduct or neglect in office, or in any professional employment, or where execution issues on a judgment in which the defendant is convicted of a wilful and malicious trespass, and the said conviction is so certified by the court trying the same.

SEC. 3. In all cases where, by the preceding provisions of this act, a defendant cannot be arrested or imprisoned, it shall be lawful for the plaintiff on commencing, or who shall have commenced a suit against such defendant, or who shall have obtained a judgment or decree against him, in any Court of Record, to apply to the authority issuing the writ, or to any Judge of the Court in which such suit is brought, for a warrant to arrest the defendant in such suit.

SEC. 4. No such warrant shall issue, unless satisfactory evidence be adduced to such authority, or Judge by the affidavit of the plaintiff, or of some other person or persons, that there is debt or demand due to the plaintiff from the defendant, amounting to more than Five Dollars, and specifying the nature and amount thereof, as near as may be, for which the defendant, according to the provisions of this act, cannot be arrested or imprisoned; establishing one or more of the following particulars—1st, That the defendant is about to remove any of his property out of this State with intent to defraud his creditors; or,—2d, That the defendant has property or rights in action, which he fraudulently conceals, or that he has rights in action, or some interest in any public or corporate stock, money, or evidences of debt, which he unjustly refuses to apply to the payment of any judgment or decree which shall have been rendered against him belonging to the complainant; or of any claim for debt or damages arising from contract, expressed or implied, belonging to the plaintiff; or—3d, That he has assigned, removed, or disposed of, or is about to dispose of, any of his property, with the intent to defraud his creditors; or,—4th, That the defendant fraudulently contracted the debt, or incurred the obligation, respecting which such suit is brought; or,—5th, That the defendant is about to remove from the State.

SEC. 5. Upon such proof being made to the satisfaction of the authority or judge to whom the application shall be addressed, he shall issue a warrant, in behalf of the creditor, directed to any Sheriff or Sheriff's Deputy, within the county, or to any Constable or Constables of any town or towns in this State, therein briefly setting forth the complaint, and commanding

the officer to whom the same shall be directed, to arrest the person named in such warrant, and bring him before the authority or judge, without delay.

SEC. 6. The officer to whom such warrant shall be delivered shall execute the same, by arresting the person named therein, and bringing him before the authority or Judge issuing such warrant; and shall keep him in custody until he shall be duly discharged or committed as herein after provided.

SEC. 7. On the appearance of the person so arrested, before the authority or Judge issuing such warrant, he may controvert any of the facts and circumstances on which such warrant issued, and may, at his option, verify his allegations by his own affidavit; and in case of his so verifying the same, the complainant may examine such defendant on oath, touching any fact or circumstance material to the inquiry, and the answers of the defendant on such examination, shall be reduced to writing and subscribed by him; and the authority or Judge conducting such inquiry, shall also receive such other proof as the parties may offer, either at the time of such first appearance, or at such other time as such hearing shall be adjourned to; and in case of an adjournment, such authority or Judge may take a recognizance, with surety, at his discretion, from said defendant, for his appearance at the adjourned hearing.

SEC. 8. If such authority or Judge is satisfied that the allegations of the complainant are substantiated, and that the defendant has done, or is about to do, any one of the acts specified in the 4th section of this act, he shall by a commitment under his hand, direct that such defendant be committed to the Goal of the county in which such hearing shall be had, to be there detained until he shall be discharged according to law; and such defendant shall be committed and detained accordingly.

SEC. 9. Such commitment shall not be granted, if the defendant shall either—1st, Pay the debt or demand claimed, with the costs of the suit and of the proceedings against him; or—2d, Give security to the satisfaction of the authority or Judge, before whom the hearing shall be had, that the debt or demand of the plaintiff, with the costs of the suit and proceedings aforesaid, shall be paid within sixty days, with interest; or—3d, If such defendant shall give bond to such plaintiff with surety to the satisfaction of such authority, conditioned that he will not remove any of his property which he then has out of this State, with the intent to defraud his creditors, and that he will not sell or assign the same with such intent, until such debt be satisfied, or until sixty days after final judgment.

SEC. 10. That the provisions of this act shall not be so construed as to affect in any manner any process, mesne or final, issued or to be issued on any cause of action, debt or demand, judgment or decree, existing on or before the fourth day of July, 1837.

STILLMAN K. WIGHTMAN, Speaker of the House of Representatives.

EBENEZER STODDARD, President of the Senate.

Approved, June 10, 1837. HENRY W. EDWARDS.

AN ACT in addition to, and alteration of an act entitled 'An act concerning JAILS and JAILERS.'

SEC. 1. Be it enacted by the Senate and House of Representatives in General Assembly convened, That the appointment of Deputy Jailer, or person having charge of any Jail, shall be approbated by the County Court of the County to which he belongs in the same manner as Deputy Sheriffs are required by law to be approbated.

SEC. 2. The County Courts of the several counties in this state, shall have power to limit and fix the amount of annual compensation which shall be received by the Deputy Jailers in their respective counties; to prescribe and determine the kind and amount of services to be performed by such Jailers for the county in the government, support, management, care, and employment of prisoners; to require bonds to be given by the Deputy Jailers, with approved surety to the acceptance of the County Court, to the Treasurer of such county, for the faithful performance of all his duties to the county, and that he will justly account for and deliver and pay over, pursuant to any rule or order of such Court, all property of the county which shall at any time be in his hands or possession.

SEC. 3. The County Court in any county may, if they see fit, determine and require that all prisoners shall after trial and conviction, be set to work, according to their strength and abil-

ity, and also may permit that the prisoners confined in Jail, if they desire it, may be provided with employment and materials for work; may require the Deputy Jailer to superintend the conduct and labor of the prisoners, and may prescribe rules for the management of such Jail, and for the sustenance, government, and employment of the prisoners; and said Court may also appoint and empower one or more, not exceeding three Inspectors, to see that the rules established by them for the management of the Jail, and the government or employment of the prisoners confined therein, be faithfully kept and observed, and may fix the compensation to be received by such Inspectors—and in case any prisoner who shall have been at work in prison, shall on trial be found not guilty, his nett earnings shall be allowed and paid to him for his own use and benefit.

Sec. 4. It shall be the duty of one or more of the Inspectors to visit the Jail as often and at such time as the County Court shall prescribe and at least once in every month, to see that the by-laws, rules, regulations, and directions of the County Court be faithfully observed, to examine and inquire into the management of the Jail, the government and employment of the prisoners, to examine the expenditures and accounts of the Jailer, and to audit his accounts from time to time, as the County Court shall direct. The Inspector may also make rules and regulations not contrary to law, or the orders and rules of said County Court, but subject to be annulled by said Court.

Sec. 5. The Deputy Jailer, under the rules and orders of said County Court, and of such Inspector or Inspectors, or the major part of them, shall provide and procure suitable food, and when needful, clothing for the prisoners and for the relief of any sick or weak prisoners; also such tools, implements and materials as shall be directed and shall be proper for employing and keeping prisoners at work, which shall be paid for out of the earnings of the prisoners if the same be sufficient, and if not, the same shall be paid out of the county Treasury; and said Deputy Jailer shall act as the agent of the county, as to purchases, sales, and receipts, for or on account of such Jail, subject to the orders and rules of said County Court and Inspectors, and his accounts shall be accurately and systematically kept and open at all times to inspection by the County Court, or by the Inspector or Inspectors, and to be kept in such manner as they shall prescribe.

Sec. 6. It shall be the duty of the Judges of the County Court who shall have introduced work into any prison, to make a report annually in the second week in May, to the General Assembly.

Sec. 7. No spirituous liquors shall be furnished or sold to, or allowed to be drank by any person confined within the walls of any prison in this State; unless, in case of sickness, the same shall be prescribed by an attending physician.

Sec. 8. This act shall take effect from and after the day of the passage thereof.

STILLMAN K. WIGHTMAN, Speaker of the House of Representatives.

EBENEZER STODDARD, President of the Senate.

Approved, June 10, 1837.

HENRY W. EDWARDS.

AN ACT in addition to an act entitled 'An act for forming and conducting the MILITARY FORCE.'

SEC. 1. Be it enacted by the Senate and House of Representatives in General Assembly convened, That the three Regiments of Horse Artillery belonging to the Militia of this State, shall by an order from the Captain General to be issued by the first day of August next, be annexed to such Brigades of Infantry as include within their limits a major part of the persons composing said Regiments respectively, or as shall be designated by the Captain General.

Sec. 2. Be it further enacted, That the Companies of Light Artillery forming the four Regiments of Light Artillery now by law established shall by order of the Captain General, as shall be most convenient for the interests of said Companies, and most conducive to the interests of the Militia, be organized into separate Battalions of not less than three nor more than eight companies each, and be annexed to the several Brigades of Infantry by the first day of August next, and on the publication of said order the Brigade of Artillery shall be dissolved, and all supernumerary officers shall retain their rank and be considered in the line of promotion, and be liable to fill any vacancy, at the discretion of the Captain General or the General Assembly.

Sec. 3. Be it further enacted, That such Battalions of Light Artillery as may consist of three and less than five companies shall be entitled to a Major, who shall appoint an Assistant Quarter-master, Paymaster, Surgeon and Chaplain—and those Battalions consisting of five Companies shall be entitled to a Lieutenant Colonel Commandant and a Major, and the Lieutenant Colonel Commandant of such Battalion shall appoint

an Adjutant, Quarter-master, Paymaster, Chaplain, Surgeon, and Sergeant Major; and those Battalions consisting of seven or more Companies shall be entitled to a Colonel, Lieutenant Colonel, and Major.

Sec. 4. And be it further enacted, That the Commanding Officer of each Battalion of Light Artillery thus organized shall receive all returns and orders, and have the authority, and perform all duties with regard to such Battalion as are prescribed for Commanding Officers of Regiments in the act to which this is an addition.

Sec. 5. Be it further enacted, That when a majority of the Field and Commissioned Officers of any Battalion of Light Artillery shall deem it impracticable or inconvenient for their Battalion to parade for annual inspection and review, such inspection and review may be dispensed with and the Commander and the Commander of the Battalion shall in such case on or before the fifteenth day of July in each year notify the Commanding Officer of the Brigade to which he may be annexed, that such Battalion will not be ordered to muster for inspection and review, and the Commandant of the Brigade of Infantry shall in such case require the Companies of Light Artillery belonging to such Battalion to meet for inspection and review with the Regiment of Infantry within whose beat the major part of the members of any of said Companies of Light Artillery may reside.

Sec. 6. And be it further enacted, That if the Captain General shall deem it expedient and necessary, and shall employ any person to assist him in carrying into effect the provisions of this act, a reasonable compensation shall be allowed the person who may be thus employed for the services rendered by him under the requisition of the Captain General as aforesaid, and whenever any Company of Light Artillery shall be so located as to render the organization prescribed in this act, inexpedient in the opinion of the Commander in Chief, such Company may be attached to such Regiment of Infantry as the Captain General may designate.

Sec. 7. Be it further enacted, That all acts in addition to, and alteration of the act for forming and conducting the Military Force of this State which are inconsistent with this act and the same are hereby repealed.

STILLMAN K. WIGHTMAN, Speaker of the House of Representatives.

EBENEZER STODDARD, President of the Senate.

Approved, June 10, 1837.

HENRY W. EDWARDS.

AN ACT in addition to an act entitled 'An act prescribing the duties of Town Clerks.'

Be it enacted by the Senate and House of Representatives in General Assembly convened, that the Town Clerks in each town in this State, may at any time after the appointment to said office, nominate an Assistant Town Clerk, who when approbated by a majority of the select men of said town, and having taken the oath by law provided for Town Clerks, shall have power in the absence or inability of the Town Clerk, to perform all the duties of said office, except that he shall not act in deciding upon the qualifications of electors, and all certified copies under his hand shall be admitted as evidence in all Courts of Law in this State.

STILLMAN K. WIGHTMAN, Speaker of the House of Representatives.

EBENEZER STODDARD, President of the Senate.

Approved, June 10, 1837.

HENRY W. EDWARDS.

AN ACT in addition to an act CONCERNING BANKS.

Sec. 1. Be it enacted by the Senate and House of Representatives in General Assembly convened, That the several Banks in this State, which by their refusal to redeem their Bills, and pay their other debts, in the lawful currency of the United States, have violated their Charters, and have no legal sanction for this proceeding, be, and they are hereby continued, and the acts incorporating said Banks, and in amendment thereof, be confirmed and established; *Provided however*, the acts shall at all times be subject to be modified, amended, and repealed by the Legislature; and provided also, that said Banks shall in all respects comply with the provisions and requirements of this act.

Sec. 2. Be it further enacted, That the incorporated Banks within this State be authorized to issue Notes for sums not exceeding One Hundred Dollars, nor less than Five Dollars, payable on demand in the Notes of other incorporated Banks which are current in the cities of New York and Boston, which Notes so issued shall be at all times receivable at the Banks issuing the same, for any debt due to said Banks, subject to the conditions herein specified, namely:—Those Banks whose capital stock paid in does not exceed One Hundred Thousand Dollars, may issue an amount in the Notes aforesaid, which with their other Notes or Bill in circulation shall not ex-

need seventy-five per centum of their capital paid in.—Those whose capital stock paid in shall exceed One Hundred Thousand Dollars, and does not exceed Two Hundred Thousand Dollars, may issue an amount in the Notes aforesaid, which with their other Notes or Bills in circulation, shall not exceed sixty per centum of their capital stock paid in.—Those Banks whose capital stock paid in exceeds Two Hundred Thousand Dollars, and not exceed Three Hundred Thousand Dollars, may issue as aforesaid, Notes, which with their other Notes or Bills in circulation, shall not exceed fifty per centum on their capital actually paid in. Those Banks whose capital stock paid in exceeds Three Hundred Thousand Dollars, and do not exceed Six Hundred Thousand Dollars, may issue Bills as aforesaid to an amount which with their other Notes and Bills in circulation shall not exceed forty-five per centum on their capital actually paid in.—And all other Banks whose capital paid in shall exceed Six Hundred Thousand Dollars, may issue Notes as aforesaid, which with their other Notes and Bills in circulation shall not exceed forty per centum on the amount of their capital actually paid in. All of which Notes shall be negotiable by delivery and payable to bearer.—*Provided*, That the description of Notes herein authorized to be issued and made payable in other Notes as aforesaid, shall not at any one time exceed three-fourths of the whole amount of the circulation of such Bank.

Sec. 3. This act shall continue in force until the rising of the General Assembly in May next, during which period it shall not be lawful for any Banks in this State nor for any officers or agents of such Bank, directly or indirectly, to sell, dispose of, or part with their specie, gold or silver bullion, or any part thereof, belonging to such Bank or Banks, at a premium.

Sec. 4. And be it further enacted, That all the Banks of this State that shall avail themselves of the provisions of this act, shall pay their Bills or note in specie, after the Banks in the cities of New York and Boston shall have resumed specie payments.

Sec. 5. And be it further enacted, That if any incorporated Banks in this State shall fail to redeem their respective Bills issued by virtue of this act, in specie, after the Banks in the cities of New York and Boston shall have resumed specie payments, and after presentment and demand made for the space of thirty days thereafter, such Banks shall be deemed to have forfeited their Charters.

STILLMAN K. WIGHTMAN, Speaker of the House of Representatives.

EBENEZER STODDARD, President of the Senate.

Approved, June 10, 1837.

HENRY W. EDWARDS.

AN ACT in addition to and alteration of an act entitled 'An act to authorize the DISTRIBUTION of the ARMS belonging to the State of Connecticut.'

SEC. 1. Be it enacted by the Senate and House of Representatives in General Assembly convened, That the Commissioners who have been or may be appointed by the Governor of this State, in accordance with the provisions of the act to which this is an addition, shall proceed to make distribution of all the Arms now belonging to this State, and all those which may be received from the United State, except Pistols and Rifles, to the several companies of Infantry and Light Infantry in this State, which shall comply with the provisions of this act, in proportion to the whole number of Infantry and Light Infantry between the ages of eighteen and thirty-five years, which shall be returned to the Commissioners aforesaid, as herein after provided; to be used in the manner provided in said act, subject always, however, to the order of the Governor of this State.

Sec. 2. Be it further enacted, That the Commanding officer of each Company of Infantry or light Infantry shall, on or before the first day of August, next after the rising of this Assembly, make a correct return to the Brigade Major and Inspector of the Brigade to which such Company belongs, of the number of persons in his Company, between the ages aforesaid, liable by law to do military duty, at the time of making such returns, which returns shall by said Brigade Major and Inspector be immediately transmitted to the Commissioners aforesaid. And the Arms shall be distributed to the several Companies as aforesaid in proportion to the whole number so returned; and if the Commanding Officer of any Company shall neglect to make such return by said day, such Company shall not be entitled to receive any of said Arms, until after the Companies returned as aforesaid shall be supplied.

Sec. 3. Be it further enacted, That before any Company shall be entitled to receive its proportion of Arms above mentioned, the Commissioners of such Company shall appoint some proper person to take charge of said Arms, whose

duty it shall be to provide a suitable place for storing the same, as near as may be to the usual place of meeting of the Company to which they shall be distributed, and to keep the same in repair, in the manner and for the compensation, herein after provided.

Sec. 4. Be it further enacted, That the person appointed as aforesaid to store and keep in repair said Arms, shall be entitled to receive annually a sum for such service, not exceeding ten cents for each gun so stored, and kept in repair, for which the Commanding Officer of each company is hereby empowered to draw an order on the Treasurer of the town to which the Company using such arms may belong, and in case the members of any Company are inhabitants or residents of different towns, the Commanding Officer shall draw such order upon the Treasurer of each of said Towns, in proportion to the number of members of said Company residing therein, which order shall be paid by such Treasurer, in the same manner as if drawn by the select men of the town.

Sec. 5. Be it further enacted, That for all injuries occasioned to the Arms received as aforesaid, and for all losses of the same, by any person in the Company using the same, the Commissioned Officers of such Company are empowered and directed to inflict a fine on the person or persons so injuring or losing the same, not exceeding the sum of Five Dollars for each Arm so injured or lost; and in case any such Arm shall be injured or lost by any minor, the parent or guardian of such minor shall be liable to the Commanding Officer of such Company in a proper action to be brought upon this statute before any Justice of the Peace in the town in which either of the parties may reside, for such injury or loss, and all moneys collected by such fine or action, shall be appropriated to defray the expense of storing and keeping in repair said Arms: and in case the amount so collected shall exceed the sum necessary for defraying such expense, the surplus shall be paid into the Treasury of the town or towns liable for the expenses of keeping in repair and storing the same, in proportion to their said liability.

Sec. 6. Be it further enacted, That it shall be the duty of the Commanding Officer of each Company, to make a return annually to the Adjutant of Regiment to which his Company belongs, of the whole number of Arms distributed as aforesaid, which at the time of making such return, are under the care of the person appointed as aforesaid to take charge of the same, and such Commanding Officer shall certify that such arms are properly stored and kept in repair, according to the provisions of this act.

Sec. 7. Be it further enacted, That so much of the act to which this is an addition as is inconsistent with the provisions of this act, be, and the same is hereby repealed.

STILLMAN K. WIGHTMAN,

Speaker of the House of Representatives.

EBENEZER STODDARD,

President of the Senate,

HENRY W. EDWARDS.

Approved June 9th, 1837.

AN ACT in addition to an act entitled 'An act providing for the care and government of IDIOTS, LUNATICS, and SPENDTHRIFTS.'

BE it enacted by the Senate and House of Representatives in General Assembly convened [Sec. 1.] That whenever it shall become necessary for any of the purposes specified in the second section of the act to which this is an addition, to sell any part of the real estate of any Idiot, Lunatic, or distracted person, under the care of a conservator, the County Court having jurisdiction thereof, for just and reasonable cause, on the application of said conservator, order the sale of the whole or such part of the real estate of such Idiot, Lunatic, or distracted person, as in the judgment of said County Court shall best promote his or her interest; and may empower said conservator or some other meet person to sell and convey the same in due form of law; such conservator or other person first giving bond with security to the Treasurer of said county to the satisfaction of such Court, to vest such part of the nvals of the estate sold as may not be required for any of the purposes specified in the second section of the act aforesaid, in other real estate to be conveyed to such Idiot, Lunatic or distracted person, or to place the same at interest on good security by mortgage of real estate of at least double the value of the estate sold, as the said County Court shall direct and approve, and render its account to said Court when required.

Sec. 2. It shall be the duty of such County Court, whenever there may be occasion to demand of an obligor in such bond his executors or administrators further security, and on neglect or refusal, to put such bond in suite in the name of their Treasurer, and cause the sum recovered to be placed at interest on

good security or otherwise disposed of for the benefit of such Idiot, Lunatic, or distracted person.

Sec. 3. Whenever application shall be made by any conservator for the sale of the real estate of his ward, pursuant to this act, it shall be the duty of the County Court before acting thereon, to require reasonable notice thereof to be given to the select men of the town where such Idiot, Lunatic, or distracted person resides and belongs, unless service thereof shall have been made upon such select men at least 12 days before the session of such Court, unless such select men, or a major part of them, shall unite with such conservator in his application; and such Court, or any Judge thereof in vacation, may order such other notice thereof as they may deem reasonable and proper, for the information of the family or relatives of such Idiot, Lunatic, or distracted person.

Sec. 4. In case of the death of any Idiot, Lunatic, or distracted person, leaving unexpected, any part of the avails of the property sold and invested as aforesaid, the same after satisfying the claims which may exist against the deceased, shall be distributed in the same manner as the real estate sold as aforesaid would have been, if the same had remained undisposed of.

STILLMAN K. WIGHTMAN,

Speaker of the House of Representatives.

EBENEZER STODDARD,

President of the Senate.

Approved, June 9, 1837.

HENRY W. EDWARDS.

AN ACT to REPEAL part of an act entitled 'An Act for the Admission and Settlement of Inhabitants in Towns.'

BE it enacted in the Senate and House of Representatives in General Assembly convened, That so much of said act as provides for the infliction of Corporal Punishment, be, and the same is hereby repealed.

STILLMAN K. WIGHTMAN,

Speaker of the House of Representatives

EBENEZER STODDARD,

President of the Senate.

Approved, June 6, 1837.

HENRY W. EDWARDS.

AN ACT to SUSPEND the operation of an act entitled 'An act to prohibit the circulation of SMALL BILLS,' passed 1835.

SEC. 1. Be it enacted by the Senate and House of Representatives in General Assembly convened, That the act passed May session, 1835, entitled 'An act to prohibit the circulation of Small Bills,' be, and the same is hereby suspended, until the first day of July, one thousand eight hundred and thirty-eight; during which time a refusal on the part of any Bank in this State to pay in specie on demand its Notes or Bills of a less denomination than Three Dollars, shall work a forfeiture of the Charter of the Bank so offending.

Sec. 2. From and after the first day of July, 1838, no Bank or Corporation having Banking powers in this State, shall issue or in any manner put in circulation, any Bills or Notes or other evidences of debt of a less denomination than Five Dollars; and any such Corporation violating the provisions of this section, shall be subject to the penalties, restraints, forfeitures, and provisions of the fourth section of the act named in the first section of this bill.

Sec. 3. It shall not be lawful for any person to pay, give or offer in payment, or in way circulate, or attempt to circulate as money, at any time after said first day of July, A. D. 1838, within this State, any Bill, Note, or other evidence of debt, purporting to be issued by any body corporate, of a denomination less than Five Dollars.

Sec. 4. Any person offending against the provisions of the third section of this act, shall forfeit for every offense, five times the nominal value of any such Bill, Note, or other evidence of debt, to be recovered with costs of suit in the name and for the use of any person who shall sue for the same, and prosecute such suit to judgment in any court having cognizance thereof.

Sec. 5. Nothing in this act shall be so construed as to ratify or confirm the Charter of any Bank which may have forfeited the same by the refusal to pay specie, or for any other cause.

STILLMAN K. WIGHTMAN,

Speaker of the House of Representatives.

EBENEZER STODDARD,

President of the Senate.

Approved June 10, 1837.

HENRY W. EDWARDS.

AN ACT in addition to an act entitled 'An act for the regulation of civil ACTIONS.'

SEC. 1. Be it enacted by the Senate and House of Representatives in General Assembly convened, That in all cases when a suit for or against a Co-partnership is commenced, and the names of the several Co-partners, plaintiffs or defendants, are not known, it shall be lawful for such suit to be commenced by the Company Name of the plaintiffs or defendants, and the

plaintiff or plaintiffs shall have the right within the three first days of the Court to which such writ is returnable, to amend the same without cost, by inserting the names of the several persons composing such Co-partnership.

Sec. 2. If the plaintiff or plaintiffs in any action brought as aforesaid, shall insert the name of any person as defendant upon whom service of the writ hath not been made, or if the defendant or defendants, upon whom service hath been made, shall plead in abatement the non-joinder of any other person or persons as defendants; or if such defendant or defendants upon whom service hath been made, his, her, or their attorney, shall in Court make affidavit, that there is another person or other persons than those named as defendants in the plaintiff's writ, belonging to the Partnership against which the action is brought, the Court may, if the plaintiff or plaintiffs do not take issue upon such plea in abatement, or deny the truth of such affidavit, continue the case to the next term, and issue process of summons or attachment, under the hand of the Clerk of the Court, against such person or persons, returnable before said Court at its next term, to make such person or persons parties to such action, which process shall be served agreeably to the law regulating the service of such process; and such person or persons having been duly served with such process, shall be considered and treated as parties to said action in the same manner as if the plaintiff's writ had been originally served on him or them; and they shall have the same right to plead in abatement, or make any other plea or motion, which they would have had, if they had been originally made parties to the action.

Sec. 3. If final judgment be rendered against the defendant or defendants, the execution issued thereon shall in no case be levied upon any other than the Partnership property or the individual property of such defendants as are particularly named in the declaration.

Sec. 4. No attachment in any such suit of the private estate of any member of the co-partnership against which the suit is brought shall be valid, unless the name of such members be set forth in the writ at the time of the attachment.

Sec. 5. All writs returnable before a Justice of the Peace may be amended in manner aforesaid, at any time before the pleadings are closed, and in any of the cases specified in the second section of this act, such Justice may continue the case a suitable time, and issue under his hand process as aforesaid, to make such person or persons parties as defendants to such action, which process having been served at least six days before the time to which the case stands continued, and returned to such Justice, such person or persons shall be considered and treated as parties to such action in manner as aforesaid.

STILLMAN K. WIGHTMAN,

Speaker of the House of Representatives.

EBENEZER STODDARD,

President of the Senate.

Approved June 9, 1837.

HENRY W. EDWARDS.

AN ACT in ALTERATION of an act entitled 'An act for constituting and regulating COURTS, and for appointing the times and places of holding the same.'

SEC. 1. Be it enacted by the Senate and House of Representatives in General Assembly convened, That so much of said act as directs that the Superior Court within and for the county of New London, be holden at New London in said county on the second Tuesday of September, be, and the same is hereby repealed; and that said Superior Court shall, instead thereof, be holden at New London in said New London county, on the first Tuesday of September in each year.

Sec. 2. That all causes, matters, and things now pending in the Superior Court for said county, may be proceeded with, heard determined at the next term of said Superior Court, as herein established, in the same manner as if the time of holding said Court had not been altered.

STILLMAN K. WIGHTMAN,

Speaker of the House of Representatives.

EBENEZER STODDARD,

President of the Senate.

Approved June 6, 1837.

HENRY W. EDWARDS.

An attempt was made to rob the rider of the express Mail near Abington, Maryland, recently by throwing a lasso over his head. He dodged it, however, and rode on like John Gilpin.

Seek us when we go astray.

Blessed Jesus,

Hear young children when they pray.

Thou hast promis'd to receive us,

Poor and sinful though we be;

Thou hast mercy to relieve us,

Grace to cleanse and power to free.

Blessed Jesus,

Let us early turn to Thee.

Early let us seek Thy favor,

Early let us do Thy will;

Blessed Lord, our only Saviour,

With Thyself our bosoms fill.

Blessed Jesus.

Thou hast lov'd us, love us still.

Rev. Mr. Ludlow then addressed the teachers and scholars. We give from memory a few of his thoughts. He commenced by observing that this was a day in which much is said about patriotism. The Fourth-of-July speeches are usually inflated with the boastings of our patriotism. But who is the patriot? He who blusters much about his country, and works his way into office, and perhaps mounts the throne of the nation? Probably not. Patriotism does not always or often exist with long speeches and loud boasting about our country. But there is a class of persons who, above all others, should be called patriots—who love their country, and who show their love by their labors for its welfare;—Sabbath school teachers. The two great sustaining pillars of a republic are *intelligence* and *virtue*; and he who goes to the fountains of society and purifies them:—he who labors to enlighten and reform the children and youth of our country:—he who gives his self-denying toil to prepare and mould these elements of society—he is the patriot. He labors for his country.

Many seem to think that the eagle that waves his broad pinions over our wide-extended republic, was born when our nation proclaimed its independence. But that noble bird was nested on the rock of Plymouth. We must look farther back than the year '76,—to the little band who landed on that rock from the May-Flower—for the elements of our republic. And how did they come? How did they herald their approach? With the noise of guns and drums, and the din and bustle of martial array? Nothing like it. What was the character of the men who formed that colony? They were men who had an intelligent fear of God, and they came that they might here find a refuge from ecclesiastical and political oppression;—a home where they might enjoy liberty of conscience. Such were the men who, in the name of God, founded our precious institutions; and they, and their genuine descendants, the men of like intelligence and spirit, have, by the blessing of God, hitherto sustained them. New England—the land of the Pilgrims, is the intellectual and moral garden of the world. No other spot on our globe can compare with it in intellectual and moral beauty. One of the Presidents of our country—a southern man—was once on a visit through New England. Being in company with one of our distinguished statesmen, and expressing his admiration of the neatness, order and beauty of the whole appearance of society around him, he turned to his companion and asked, What does all this mean? What makes the difference between New England and other parts of our

country? Do you see, said his companion, that little church yonder? Yes. And that school-house by the side of it? Yes. Well there is the secret—the foundations of this well-ordered state of society are laid in the intelligence and piety of its inhabitants.

He then who does most to diffuse intelligence and piety in the community, does most to sustain its valuable institutions, and to bless his country. He is the patriot.—And in view of this truth, continued the speaker, I would say to Sunday school teachers, You are the hope of our country. Our government may erect their fortifications and means of defense through the line of our coast; but every teacher of a Sunday school, establishes a citadel of far greater strength for the security of our liberties.

Let teachers then feel that they are acting in a *double capacity*:—while they are laboring for the salvation of their children, they are also forming the materials for the perpetuity of our republic;—they are the patriots who are to save our country. Let them go on in their work of patriotism, and a generation will come on to the stage who will be men of intelligence and integrity,—capable of sustaining the precious institutions they shall inherit; and who will never become the dupes of demagogues.

We regret that we have not room for so much as a brief sketch of Mr. Ludlow's interesting address to the children.

The congregation then united in singing the following hymn,

Thou Guardian of our youthful days,
To Thee our prayers ascend;
To Thee we'll tune our songs of praise,
Jesus, the Children's Friend.

From thee our daily mercies flow,
Our life and health descend;
O! save our souls from sin and woe,
Thou art the Children's Friend.

Teach us to prize Thy holy word,
And to its truths attend;
Thus shall we learn to fear the Lord,
And love the Children's Friend.

O! may we feel a Saviour's love,
To Him our souls commend;
Who left His glorious throne above,
To be the Children's Friend.

Lord, draw our youthful hearts to Thee,
And when this life shall end,
Raise us to live above the sky,
With Thee—the Children's Friend.

After the singing, the venerable Dr. Webster yielded to an unexpected solicitation to offer a short address. He commenced by detailing several interesting particulars respecting the destitute and suffering condition of our country in the war of the revolution. How our fathers, without arms, or ammunition, or provisions, either for themselves or their forsaken families, in the conscious rectitude of their cause, and in humble dependence on God, asserted their independence, and gave their all to secure it. This venerable father is one of the last of that noble generation, who remains to tell their story. He was a member of the Freshman class in college, when, 62 years ago, the country was electrified with the news of the first blood shed at Lexington. He, and his fellow students, answered the appeal to arms; and personally

braved the common perils for their country's liberties. He seemed, in recounting these perils, like one who spoke from experience; and he made us feel, in some measure, what our liberties cost.

He accorded with the sentiment which had been advanced by Mr. Ludlow,—that intelligence and virtue are the only security of our republic; assuring his audience that, in a long life of reading and observation, he had never known a free government to survive the want of these supports. And in view of such a fact, said he, I feel alarmed at the condition of my country. The time has been when none were elected to office but men of integrity. But where is the election in which the character of the candidate comes much into account in the consideration of his qualifications for office. But, said he, let an old man assure you, that unless religion can be kept in fashion, and unless its principles guide us, our government cannot be sustained—our liberties are at an end.

We trembled as he uttered these sentiments; for he seemed like a seer standing up before us announcing our coming destruction; or rather like a messenger of God's wrath, telling us that the days of our republic are numbered.

The immense congregation then united in singing the following hymn:

While India's sons and daughters,
Their idol gods adore,
And Ganges sacred waters
Are stained with human gore;
While darkness, sin, and folly,
The heathen world ensnares,
Thy name, O Lord, most holy,
This Christian land declares.

We tune our feeble praises
To him who rules the earth,
For all the light that blazes
Around our place of birth:
This day its waving banner
The Sabbath school displays:
Young children shout hosanna,
And infants sing His praise.

Rev. Mr. Sawyer, in addressing parents, said: While I accord to my brother the truth of his observations upon the importance of Sunday school teachers, I must give to parents a still higher place. Much as I value the labors and influence of the former, I must set a still higher value upon those of the latter. Upon the parent is devolved a much higher responsibility than is laid upon the teacher. To him is given *authority* over his child, and he can enforce obedience: the teacher has not this prerogative. He is endowed with a powerful *natural affection*, which strongly impels him to secure the best good of his child: the teacher is not moved by this powerful influence. The *command of God* to train up a child in the way he should go, comes to him with direct authority; but not to the teacher. The minister or the teacher, therefore, of the greatest fidelity, can never exert so controlling an influence over the child as can be exerted by the parent.

Let me then say to parents, he continued, your influence over your children is such that they will be like yourselves. You will mould their characters. They may resemble you in the better or the worse features of

your character, according as the one or the other shall appear the more prominent. But depend upon it, you are forming their characters; and your own characters are the model of theirs. It is for you, then, parents, pre-eminently, to train your children to be patriots and Christians. Teach them to love and fear God; and enforce your instructions by giving evidence of your indulgence of these holy affections. Teach them to love their bibles, and God's ordinances and worship; and enforce your teachings by the manifestations of your own delight in these exercises. Teach them to love their fellow creatures, and train them to live not for themselves, but for the benefit of a suffering and perishing world; and enforce obedience by your own example of devoted and self-denying benevolence, and then you who are here met with your children to day to rejoice in the celebration of our national liberties, shall stand together on Mount Zion to rejoice there in your freedom, and that of multitudes of others saved by your instrumentality from the bondage of sin, and to enjoy the sweets of that perfect liberty wherewith the Saviour shall bless his redeemed for ever.

We regret that we cannot so present these sentiments, as to make every parent who may read them feel their importance, as we believe they were felt by those who heard them. But let every parent read them again and again, and ponder upon their truth, and endeavor to feel his responsibility, and to act under the conviction continually that he is forming the character of his children. Much as he may prize the influence of Sunday school teachers, let him never think to throw upon them his obligations and responsibilities. They can never be delegated to another. He must personally discharge them. And the consequences of his fidelity or of his neglect, will thrill him with joy or sorrow through life and thro' eternity.

These interesting services were closed with the doxology, and prayer by Rev. E. G. Smith.

INFANT BAPTISM.

[The following are the brief notes of a Lecture delivered by Rev. Mr. Ludlow, to the Free Church, a few evenings since. We have obtained permission to publish them; and have only to regret that before committing them to our hands, the author could not have filled them up with some at least of the beautiful and appropriate similitudes with which he illustrated the sentiments in delivering them. This he has no time to do. We dare not attempt so difficult a task, and give them essentially as we find them; believing that, however imperfectly they represent the Lecture as preached, they will prove very acceptable and profitable to our readers. Editor.]

Romans xi. 16—24.

I. What is meant by the Olive Tree?

1. Not the Jews as a nation, because it is evident that the Gentiles were never a part, nationally, of the Jews. v. 17.

2. The Jews are as much a distinct nation as ever—a remarkable fact.

But 3. The church. The Jews constituted the branches of the Church. You know that to Abraham and his descendants pertained the adoption, and the glory, and

the covenant, and the giving of the law, and the promises. The church of Abraham was organized in the family of Abraham, and till the time of Christ confined to it.

II. Who were admitted?

Believers and their offspring. There is no dispute, I believe, that Abraham and his offspring were included. Gen. 17: 7-14. Rom. 11: 20-23.

III. How were they admitted?

By circumcision. Both Abraham and Isaac and his family. Gen. 17: 9, 14. What the right of circumcision denoted we learn from Rom. 4: 11. It was intended to signify that the person using it was a Believer—and sealed to him justification by faith.

IV. Who constitute the Church now?

The Gentiles. v. 19.

V. How are they admitted? What is the seal of righteousness?

Baptism. Go ye into all the world, &c.

From this, the following things are obvious,

1. That the church now, is the same it was in the days of Abraham, and before the coming of Christ. The Gentile Believers do not constitute a new Church, but are grafted into the old Olive, and upon the same root. If ye are Christ's, then, &c. Abraham was the father of circumcision to them that were not of circumcision only, but who also walk in the steps of that faith of our Father Abraham which he had, yet being uncircumcised. If ye are Christ's, &c. It is confirmed by the fact that we now plead the Old Testament promises. We are made partakers, &c.

2. It is true the seal of admission is changed, but not the condition. Men are admitted now by faith. So they were then. Abraham believed. Circumcision was a seal.

3. The seal is changed. Baptism in the place of circumcision—and in Col. 2: 11 is expressly called the circumcision of Christ. Men are now admitted by baptism or there is no seal.

4. If infants were admitted by the same seal that there fathers were then, unless it be expressly forbidden by Christ, they may be admitted in the same way now.

We are asked where is our warrant for infant baptism? I answer, where is your warrant for casting them out of the church, then Christ has not? On the contrary. he says of such, Suffer little children, &c.

5. If infants were admitted then without faith, so they may now. Isaac was when only eight days old.

6. The church which does not receive infants, cannot be the true olive tree. Suppose a Jew to be converted to the Christian faith. Believing that Christ is the promised Messiah—the only Saviour of sinners, he wishes to show his attachment to his Saviour by uniting in visible communion with his people; and with the views of the nature and subjects of a visible church which a Jew would naturally have—knowing that under the Abrahamic covenant parents were required to bring their children with them, and knowing of no prohibition against it under the Christian dispensation, we ask, whether he would not bring his children with him? And would he not receive with astonishment and grief the announcement from Christ's minister that he must not bring his

children with him? To us the matter is plain. We dare not tear a single twig or bud from any branch which, at our Master's bidding, we engraft into the good olive tree.

Obj. 1. But what good will it do? Ans. What good did it do Isaac? No real objection if we could not tell. But I answer, much every way.

Is it nothing to a parent to feel that God has included his child in the covenant of grace? Nothing that he may secure the sympathies and prayers of the church? Nothing that he bind himself to fidelity in rearing his child? Nothing to the child that he is thus obligated to be the Lord's, under these mighty motives to obedience?

Obj. 2. What right has a parent to bind a child?

May not a parent do it at the command of God? May he not do it for the child's benefit? Is it not done every day?

IMPROVEMENT.

1. The Benevolence of God.
 2. An appeal to parents. May be broken off through unbelief.
 - 3 To baptised children.
 4. A Duty.
 5. The spirit in which a child should be presented.
- I know Abraham, that he will command, &c.

OBSTACLES TO CHRISTIAN UNION.

Tide of the ocean coming in, Quest. whether we shall flee on horseback or some other way.

Destined for a distant country. The mode of traveling prevents the journey.

Our friends sinking in a watery grave, or locked in a dwelling on fire. Stop to contend whether we shall extricate them in an *orderly, civil* manner.

Contention about small points in philosophy, while greater ones are unthought of. Like a man complaining of darkness and seeking illumination, who gazes through a telescope for some distant star, whose light has never yet traveled down to this earth, while the meridian sun unclouded, shining above his head in all its glory, is unseen to his overstrained and distempered vision. The learning and moral power spent upon the mode of Baptism—the succession of the priesthood—and the manner of ordination, instead of the *qualifications*; the form of church government, not the *law* and essence of love; how sin entered into the world—*how* we sin in connexion with Adam's transgression, not that sin *is* in the world, and it is our main business to keep free from it and get it out of the world.

Want of charity, love, the fulfilling of the law—this is the grand magnetizing and binding power and cement of Christianity. For want of this the body of Christ has been thrown into fragments and dispersed over the whole universe of error and corruption, by the centrifugal force of jealousy and hatred.

For the Intelligencer.

WHAT IS REGENERATION?

Not water baptism—it is internal. Nor external reformation—same reason. Nor a change of religious opinions—for many experience such changes and continue vile. Nor a physical change—as said an intelligent

Deacon once—"I thought when a child that I must have my heart cut out of my body, and another put in, to be regenerated." Nor a change of the substance or constitution of the soul. The soul will be a rational and immortal one, accountable, and a free agent as before. Nor the gift of any new faculties to the soul. The faculties of understanding, invention, memory and reflection will continue the same. Nor new intellectual light merely on religion. Nor new discoveries of our danger and condition. Nor strong and unwonted seasons of serious impressions. Nor the perception of new and beautiful analogies and harmonies and symmetry in divine truth. Many of these things *accompany*, but cannot *constitute* regeneration. But what is it?

It is a radical, thorough and permanent change of heart—meaning by this the governing choice and purpose of the soul, the reigning temper and disposition of the individual, the general bent, the supreme affection and feeling of the subject: in which God is the author, the Holy Spirit the supreme agent, the Word of Truth, the instrument, and man the subject and subordinate agent, without merit, but not without voluntary consent, and intelligent, free submission to the will and operations of God's Spirit and efficacious grace. It is instantaneous. Complete as to itself, but partial as to the sanctification of the soul. Not irresistible, because voluntary. Not subversive of free agency, for then the subject could not be accountable, his power of rejecting evil and preferring good being subverted. Nor against or in suspension of the laws of mind. Then the subject must be insane, and God would dishonor his own work. Not *miraculous* in the sense of setting aside those laws which God has *fixed in nature*, or the constitution and arrangement of things, for *spiritual operations*. But *miraculous*, if you mean that it is what sinful nature never does alone but is done by a divine agency. Not a *passive work*: "The kingdom of heaven suffereth violence, and the violent take it by force—every man presseth into it—Ye have *purified* your souls in *obeying the truth* through the Spirit.—Being born not of corruptible seed but of incorruptible—by the word of God." Internal. Important. Visible: "we *know* that we have passed from death unto life because we love the brethren." Delightful. Gracious, &c. &c.

EVIDENCES OF REGENERATION.

Some are no evidences at all; some presumptive; some decisive or conclusive. Not unusual sounds; nor sighs; nor the occurrence of passages of scripture apparently very applicable, or even delightful in our case; nor evenness of temper as a native quality; nor a moral life; nor a solemn sense of obligation to obey God; nor self-sufficient resolutions to serve God; nor a desire to see the cause of God prosper—only presumptive; nor a sort of repentance—as worldly; nor temporary nor historical faith; nor zeal in religious things; nor prayer *alone*—presumptive—but *may* be from other motives; nor hatred of brazen infidelity and Atheism; nor an abhorrence of gross iniquity; nor love of dry-head orthodoxy; nor enjoyment of religious discourses; nor liberality in support of benevolence—same; nor self-denial alone—Hindoo on their hooks and nails, Mohamedans on pilgrimages.

But a deep sense of the magnitude and heinous character of sin as a moral evil; melting and holy sorrow of heart for sin, as wrong in itself—its power as well as effects; deep and unfeigned humility and meekness; ardent and growing love of Christians; keen relish for prayer and religious duties; absorbing love towards God; benevolent desires towards wicked men, even enemies, as though you *could not* see them lost; great delight in the government and works of God; entire devotedness to his service and glory; the whole of religion sweet, not as medicine to the sick, but food to the well man.

NECESSITY OF REGENERATION.

God's word; necessarily unhappy state of a sinner; all must feel this necessity by looking at the sad condition of unregenerate men in society.

For the Intelligent.

HINTS TO PARENTS.

"Consider thou who art a parent the importance of thy trust."

If parents and guardians could follow those committed to their charge as they daily go out from their presence, and secretly observe their actions as they associate with the companions of their choice, they would be astonished at the amount of vice which their children are constantly indulging in, while beyond the reach of their influence. Many parents suppose that their children are free from those vices which stamp the soul with deformity, for this reason—that they conduct with propriety while in their presence; and therefore they feel gratified in the supposed perfection of their charge, and neglect to "prepare them with early instructions, and to season their minds with the maxims of truth."

Let a stranger, a good man, come into our city and spend the Sabbath with us, (as many do,) and observe the number of boys running about the streets on this holy day, wandering through the fields in the out skirts of our city, shouting as they pass along—let him hear the profane oaths which they utter with impunity.—and will he not charge this open violation of the Sabbath to the neglect of the parents of these children? If we go to these parents and inform them of the fact of their children's violation of the Sabbath, many of them will tell us that "it is impossible" for they accompanied them to the threshold of the sanctuary. But they forget that many stand on the very threshold and never go in—are ruined, because they are not led in. But the violation of the Sabbath is not the only vice which their children are guilty of. Next in order is, the profanation of God's holy name. He that will profane the Sabbath, will also profane the sacred name of the God of the Sabbath. They are kindred vices, linked together. I have known of this profanation among children, the parents of whom never for a moment supposed that their children were guilty of it. I remember very well that, in the days of my boyhood, many of my associates who indulged in this habit told me that they never spoke profanely in the presence of their parents and guardians; and exulted in their keeping it hid from them. There have been cases where this profanity has been so awful among these youth, that I have informed their parents of the fact, and they have had so good an opinion of their children that my words were regarded as slander. I have seen the consequence of this neglect;—these very children grew

up as workers of iniquity, and were as thorns in the flesh of their neglecters. Parents, you may crush this poisonous germ as it comes out to the light, if you will use vigorous means. Yes! a kind father crushed this germ as it manifested itself in me, in the morning of my existence. I was but five or six years old when I first uttered a dreadful oath, which I had learned from some of the passers by of my father's shop. I had asked the clerk of my father to grant me a favor, which he refused. Then my wrath was enkindled, and I uttered the first oath which ever fell from my lips. I called upon God to damn his soul. The clerk, like a faithful monitor, informed my father of the fact, and he believed it. True to his trust, he showed me the enormity of the vice, and gave force to his instructions by a severe chastisement, which I have never forgotten. My father has gone to his long home; and though it is many years since he departed, I have never forgotten the lesson he gave me in my infancy. I often times bless God for the gift of such a father, though I did not enjoy the benefit of his instruction but three years after my first severe correction. Oh parents! daily impress upon the minds of your children the awful consequences of Sabbath breaking, profane swearing, and other kindred vices; and you will save yourselves much misery, and save the souls of your children. "Teach your children obedience, and they shall bless thee; teach them modesty, and they shall not be ashamed. Teach them gratitude, and they shall receive benefits; teach them charity, and they shall gain love. Teach them temperance, and they shall have health; teach them prudence, and fortune shall attend them. Teach them justice, and they shall be honored; teach them sincerity, and their own hearts shall not reproach them. Teach them diligence, and their wealth shall increase; teach them benevolence, and their mind shall be exalted. Teach them science, and their lives shall be useful; teach them religion, and their deaths shall be happy."

New Haven, June 26, 1837.

B. H. J.

For the Intelligencer.

What, think you, are the feelings of those who expected soon to embark as missionaries to the heathen?

As one of that number permit me to speak of my own feelings. Imagine yourself for a moment in the situation I am about to describe. Possessed of all the tender sensibilities of a Christian, you see some of your fellow creatures around you in the most distressing circumstances, and you have it your power to relieve their distress and place them in a situation of comfort and happiness. While you are making preparation, and just ready to perform this deed of kindness, some of your neighbors step in and lay such obstacles in your way as absolutely to prevent you from going, and there is no alternative left but for you to look on and see these unfortunate creatures perish, while you have it in your heart to relieve them, but cannot, because prevented by others. What, think you would be your feelings under such circumstances? Would it not cause your very hearts to bleed, and would you not weep over this scene of human suffering? And would you not plead most earnestly, too, with your neighbors to permit you to go and render assistance to those in distress?

Similar to this is the situation of those who are ready to go and preach the gospel to the heathen, only the scene is far more affecting. It is not a scene of temporal suffering merely which we behold, and which we might relieve, but we behold multitudes exposed to the wrath of God, and ignorant of the only way by which they can escape from the wrath to come. They are dying at the rate of 20 millions at least every year, and sinking into everlasting perdition. We have looked at their wretched condition till we feel for them, and our bowels of compassion yearn over them. We are ready to forsake *all*, and make known to them the way of salvation. But how shall we go? Could we fly, we would soon be on the wings of the wind. If there were any possible way for us to go, we would soon be publishing salvation to the perishing heathen. But alas! we *cannot* fly. We cannot walk across the ocean, nor can we feed on air. We ask our neighbors and Christian friends around us, barely to give us food and raiment, and that of the simplest kind, and it is all we ask; we will go and wear out our lives in publishing salvation to those who are perishing. But strange as it may seem, our call is not responded to. We stand, as it were, with one foot on the sea and the other on the land, and make the call; but the sound dies away, and help does not come. Christians seem to think more about enjoying the *miserable* pleasure of living in splendid palaces furnished with elegance and taste, of decking their bodies, which are soon to be food for worms, with costly apparel, and of living sumptuously every day, than of enjoying the *luxury* of doing good. Thus our neighbors and Christian friends stand in our way and prevent us from going. How can we help feeling, I ask, and feeling most deeply? The cry comes from heathen lands, "Come over and help us," and my heart responds, "Here am I, send me;" but no, I must sit down in sorrow and see the heathen perish, merely because my dear brethren and sisters in the church, will not deprive themselves of any thing, in order to furnish them the necessary means. Here I must remain and weep over the condition of the heathen, but the privilege of making known to them the gospel, is denied me. Can it be that *Christians* who have been "bought with a price" will thus stand in my way and prevent me? My heart is pained when I think of the heathen who are perishing and some of these I might be instrumental of saving, if Christians would furnish the means to send me among them. O, when I think of these things, "I water my couch with my tears. Mine eye is consumed because of grief. My tears have been my meat day and night." What shall I do? Shall I give up the idea of going among the heathen? No; I *cannot*. *God commands* and how can I *disobey*? My dear Christian friends, redeemed by the precious blood of Christ, I look to you, and ask you if you will not furnish the means necessary to enable us to preach the Gospel to the heathen? Will you not do *all* that you can? Will you not deny yourselves and curtail your expenses and exert yourselves to the utmost, to furnish the means for sending the gospel to the heathen? "Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?" God cursed his ancient people, because they did not build the house of the Lord

which was in ruins, as we read in the 1st chap. of Haggai; and in like manner he has brought a curse upon this land already, because they have done so little for the upbuilding of his cause; and unless the people of God come up to his help we have reason to expect a more dreadful curse. It has been remarked by one, that "should the church refuse to put forth efforts for the conversion of the heathen for half a century, this country would exhibit a scene of infidelity and atheism equal to what has been witnessed in France." Yes, it is certain that the bitter, blighting curse of God will rest on the church and on the country, and that too very soon. If the last command of Christ is not obeyed. As I feel for the heathen, and for the welfare of my native land, too, I would plead with my fellow Christians, as a dying man with dying men, to come up to the great work of spreading the gospel among the heathen. Again I ask, will you stand in our way, and hinder us from going among the heathen?

AN APPOINTED MISSIONARY.

A Tunnel.—A deacon in —, went to his minister, and, professing to speak the sentiments of the congregation, began to complain of his style of preaching. "I do not say these things for myself," said the deacon, "I am not at all dissatisfied; but the people are very uneasy, and I am afraid we shall have trouble." "How is it," said the pastor, "that you hear all these complaints? No other member of the church seems to be so familiar with them as you are." "O," said the deacon, "they all know that I am on terms of intimacy with you, and they make me the tunnel, into which they pour every thing which they wish you to hear." "Yes," replied the pastor, and it is because you are a tunnel that they use you as such."

Interesting to Tobacco Chewers.—In a work on Tumors, by John C. Warren, just published by Crocker & Brewster—in describing a case of cancerous affection of the tongue, caused by the habitual use of tobacco in the mouth, the doctor, whose authorities in such cases will hardly be disputed, says—"Tobacco is a common cause of cancer in the tongue and in the lip. For many years back, I have questioned those affected with these diseases, as to their use of tobacco, and they have generally answered in the affirmative. Every man who chews tobacco, may, I think, consider himself particularly exposed to the danger of having a cancer on his lip or tongue."—*Mer. Journal.*

ANECDOTE OF BURNS.—Burns paid little deference to the artificial distinctions of society. On his way to Loith, one morning, he met a man in hoddin-gray—a west country farmer; he shook him earnestly by the hand, and stopped and conversed with him. All this was seen by a young Edinburg blood, who took the Poet roundly to task for his defect of taste. "Why you fantastic gomeail," said Burns, "it was not the great coat, the Seone bonnet, and the Sanquhar boot hose, I spoke to, but the man that was in them; and the man, sir, for true worth, would weigh you and me, and ten more such down any day."—*Cunningham's Life of Burns.*

WORTH OF A SMILE.—A woman may be of great assistance to her husband, in business, by wearing a cheerful smile continually upon her countenance. A man's perplexities and gloominess are increased a hundred fold when his better half moves about with a continual scowl upon her brow.

A pleasant, cheerful wife is a rain-bow set in the sky,

when her husband's mind is tossed with storms and tempests; but a dissatisfied and fretful wife, in the hour of trouble, is like one of those fiends appointed to torture lost spirits.—*Boston Pearl.*

The Bible in Spain.—The Archives du Christianisme states that the Paris Bible Society has stereotyped the Bible in Spanish, and contains a letter from an English gentleman at Barcelona, in Spain, stating that he had openly offered Bibles for sale there; sold in one day 36, and gave away 6; and in the six following sold 130 copies, and gave away 40. The *Espagnol*, published at Madrid, has boldly advocated the circulation of the Bible, as the means of preventing infidelity and promoting true religion.

Honolulu.—The following is an extract of a letter from the Rev. Mr. Diell, dated, Honolulu, S. I., 6th Dec. 1836.

Since my last, the Zone, Capt. Coffin, has arrived at Maui, bringing the joyful intelligence that God has appeared with his renewing grace on board that vessel. The former commander, Capt. Russell, a man of most excellent Christian character, was washed overboard in a gale of wind on the coast of New Zealand last fall. Capt. Russell did not whale on the Sabbath. During the last cruise on Japan, three of the seamen died of the scurvy. One in his dying hours exclaimed, 'is there no one on board who can pray for my soul?' These words were an arrow of conviction, and in connection with the afflictive providences by which these three men were removed, were blessed to the conversion of Capt. C. his mate, and the steward. These facts are the more interesting, as it is but seldom we may record that seamen are led to repentance by the afflictions and judgments of God's hand.—*Sailor's Mag.*

The Hartford Watchman.—Of the fifteen or twenty papers we receive from New England, the Hartford Watchman, edited by two Congregational Clergymen, is the only one in which we find an approval of the acts of the late Assembly.—*Richmond paper.*

A CARD.—Mrs. Gilbert gratefully acknowledges the receipt of a certificate of Life Membership of the American Tract Society, through the agency of the ladies of the Congregational Society of Wallingford.

Wallingford, May, 1837.

ECCLESIASTICAL RECORD.

Ordained, at South Britain, Ct. June 28th, Rev. Oliver B. Butterfield. Introductory prayer by the Rev. Mr. Camp of Bridgewater; Sermon by the Rev. O. E. Daggett, of Hartford; Ordaining prayer by the Rev. Mr. Andrew of Woodbury; Charge by the Rev. Mr. Brownell of the same place; Right hand of fellowship, by the Rev. Mr. Whittemore of Southbury; Charge to the people by the Rev. Mr. Harrison of Bethlem, and Concluding prayer by the Rev. Mr. Hays of Washington.

Rev. Mark Tucker, D. D. was installed Associate Pastor of the Beneficent Congregational Church, Providence, R. I. on 21st ult.

The Rev. C. C. Vanarsdalen has received an invitation to take the pastoral charge of the Congregational church and society, in the flourishing manufacturing village of Collinsville. We are glad that our brother has recovered his health, and is able to resume the duties of his profession.—*Con. Obs.*

DIED.

At Northford, on the 28th ult. Hannah, wife of Stephen Smith, aged 76.

At Hamden, on the 2d inst. Miss Emeline, daughter of the widow Lucinda Monson, aged 30.